A Theory and Practice of

VEDA

EDITED BY

PIERRE ARNOLD-BERNARD

(*Shastri*)

तत्त्व

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A Prospectus

SANSKRIT STUDIES

With Special Reference to

VIRA SADHANA

A Theory and Practice of

VEDA

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(*Shastri*)

तान्त्रिक-संघस्य सर्वदेशीयं पत्त्रम्

SUPPLEMENTARY ANNOUNCEMENT

American Import Book Company, New York City

The solemn, brief simplicity,
The insight, fancy, mystery
of Sanskrit writings.

HARVARD AND YALE TO FARTHER INDIA

The celebrated Indologist, Bernard, is rich in all the honors which the learned societies on both sides of the Atlantic can bestow. We see in him a happy medium between the dry and cold-blooded scholar and the enthusiastic sciolist. He works in the Brahman-Guru way and the spirit of truth is surely with him. He talks as one to whom justice is an ethical reality capable not only of definition, but of precise application to the problems of life. The language of eulogy from Harvard and Yale to Farther India is almost exhausted in praising his incomparable treatise, "Vira Sadhana". It is an educative presentation of the entire subject of Vedic Yoga. Read it and reread it, then answer it, if you can.

——Robert H. Hutchinson, B. A. (Harvard University); Instructor, Berkshire School; Director, Stony Ford Experimental School; Field Investigator, Bureau of Educational Experiments; Special Collaborator, Bureau of Education, U. S. Department of the Interior.

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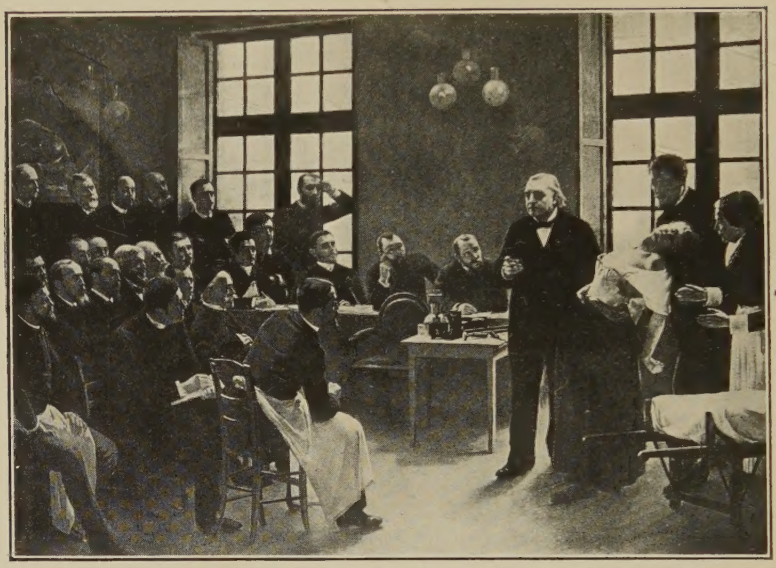
CLINIC OF PIERRE BERNARD

A flashlight photograph of an East-India experiment, "Kali Mudra" (the simulation of death), as demonstrated for the last time (November, 1900) by Pierre Bernard (Shastri), before forty physicians and surgeons, twenty-six of whom were professors from the Cooper Medical College, College of Physicians and Surgeons, Hahnemann Medical College, the Medical Department of the University of California, etc. An examination of this Yoga experiment will show the entire organism sunk into the deepest lethargy that actually precedes death.

—DR. P. BANERJEE (Shastri), Licentiate, Royal Faculty of Physicians and Surgeons (Glasgow), and the Royal College of Physicians and Surgeons (Edinburgh).

CLINIC OF CLAUDE BERNARD (Paris)



CLINIC OF CHARCOT (Paris)

In contrast with self-induced hypnotism (Bernard's Technique), we have here an illustration of hypnosis induced in a patient by methods in which the assistance of a second person is indispensable.

CLINIC OF PINEL

Practical application of hypnotism (psychological medicine) in pathological conditions of brain and nervous system.

PUBLISHER'S FOREWORD

The public now demands more knowledge of the life and work of a writer than is indicated by, or that can be read into, a college degree. The lay reader, differing from the professional, is unable to gauge an authority or determine just what constitutes adequate preparation for ably handling such monumental undertakings as that of the Veda. The Editor of "Vira Sadhana" (Vedic practice), Pierre Bernard (Shastri), has practically lived, worked out and demonstrated that which constitutes the very heart of his subject; a life Vedic by precept no less than by example. On completion of his pupilage he immediately began exemplifying the work of all branches of Vedic study, not by hypnotizing his audiences (popular explanation of the phenomena of East-India Brahmans), but by actual performance before scientific bodies; and he has shown us that all the wonderful results achieved by the Hindu (the miracle-monger of the East), and heretofore believed to be his exclusive property, can be equaled, shall we not say excelled, by Western peoples. From among a vast number of published comments and reviews, a few are here presented to throw light on various phases of the work of the Editor during different periods of his life. These endorsements evidence a remarkable state of preparedness for treating the subject of Veda in both its theoretical and practical aspects. The Orient and Occident are of one voice in granting certificates of Vedic orthodoxy and vouching for the just claim to the Editor's pre-eminence in Sanskrit Literature. His entire time, apart from teaching and lecturing, has been for many years past, and will be for some time to come, exclusively devoted to editing a series of works under the general title of "Sanskrit Studies," of which "Vira Sadhana" (a theory and practice of Veda) forms a part. A perusal of the testimony which follows forbids us speaking further.

'Tis said that environment, or the company one keeps, is characteristic of the man; especially is this true en route to the "Vedic consciousness." Therefore: Pierre Bernard, M. R. A. S. (Gt. Br. and Ir.), F. A. G. S., F. R. E. S., F. R. A. I., F. R. M. S. (London), etc.; Shastri* (Nadia, India); Shastri honoris causa (Shantipur, Bhatta Palli, and Benares, India); Tantra-Bhushan† (Nadia,

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* "Doctor of the Shastras"—An exclusive Sanskrit title and degree, equivalent to Litt. D., D. D. and Ph. D., in Europe.

† Highest science-title and degree of India's Brahman Sanskrit Colleges, D. Sc. in Europe.

India, School founded in 16th Century); Tantra-Bhushan honoris causa (Benares, India); Fellow of Vivudha Janani Sabha (Sanskrit College, Nadia, India); Fellow of Brahma-Parishad (Council of Pandits, Nadia, Bengal, India); Fellow, Shiva Sanskrit College (Nadia, India); Fellow of Shankaracharya Sanskrit College (Shri Shankaracharya Holy Matha, Monastic Institution, established 11th Century, Kolhapur, India); Member of the Varendra Anusandhana Samiti (Brahmanical Research Society, Bengal, India); Member of Arya-Samaj (Vedic Association of United Provinces and Punjab); Member of the National Indian Association (London and Punjab, India, Sections); Member of New York Zoological Society; Member of Connecticut Academy of Arts and Sciences (Yale University); Member of New York Academy of Sciences; Member, New York Latin Club; Member of American Academy of Political and Social Science (Philadelphia); Member, American Political Science Association; Member of American Historical Association (Washington, D. C.); Member of American Pharmaceutical Association (Chicago); Member of American Chemical Society (Washington, D. C.); Member, American Library Association; Member of American Bibliographic Society (Chicago); Member of National Geographic Society (Washington, D. C.); Fellow of the American Geographical Society (New York); Member of American Philological Society (Columbia University); Member of American Oriental Society (Harvard University); Member of American Archaeological Institute (Washington D. C.); Member, American Anthropological Society (Yale University Museum); Member, American Ethnological Society (New York); Member, American Association for the Advancement of Science (Washington, D. C.); Fellow of the Royal Meteorological Society (London); Member, Royal Asiatic Society, Great Britain and Ireland (London); Fellow, Royal Economic Society (London); Fellow, Royal Archaeological Institute of Great Britain and Ireland; Member, Seventeenth International Congress of Orientalists, Indian Institute, Oxford; Member, British Association for the Advancement of Science (London); Member, British School at Rome (Faculty of Archaeology, History and Letters); Fellow and member of more than twenty other important learned societies, academies and learned bodies in Europe, Asia and America.

VEDIC VALUES

Now see in this most wholesome lore
The Vedas' deep esoteric core.
On no tradition old it rests:
Its truth at once itself attests.
Whatever precious gems you find
In sacred tales, are here combined
Extracted here, you taste distilled
The nectar thousand verses yield.

—THE MAHABHARATA.

Despite the grandeur of some of our late literature, yet back to the old and well-thumbed ancient texts we invariably go for our final consolation. This fact is none the less recognized by scholars, who have come to know that there exists no other work in the literature of mankind ranking in importance with the Veda, as apart from it no understanding can possibly be had of the mind and heart of our ancient forefathers. Pure Aryan thought is not to be found in Hebraic or Semitic texts, but only in the Veda, the output of our own blood; and I am confident that a knowledge of the great ideals and the lofty philosophy of the Eastern branch of the Aryan family will right royally redeem its pledge to every reader.

—P. BERNARD (Shastri), Royal Asiatic Society (Lond.).

I firmly believe that the one great hope for classical learning and education lies in the interest which the unlearned public may be brought to feel in Ancient life and thought.

—W. WARDE FOWLER, in "Art and Archaeology," Washington, D. C.

Sanskrit works contain the secrets of that Brahmanism which preceded all our religions and philosophies by so many thousand years. In these unfathomable books the old thinkers, those sages who, with clearer vision than any men of our age, have inscribed the sum of all human knowledge. Their long-forgotten works now pass our degenerate understanding; and so to-day years of initiation are required merely to see the unfathomable depths beyond. I have never heard such words on life and death as from the masters at Benares who study these writings.

—PIERRE LOTI, in his book "India," P. 255, tr. by G. A. F. Inman.

The more we go back, the more we examine into the germs of any religion, the purer, I believe, we shall find the conceptions of the Deity.

—*MAX MULLER, Prof. of Sanskrit, Oxford University; Member, Royal Asiatic Society of Great Britain and Ireland.*

"Brahmanism of the Veda," is a religion, tolerant, philosophical and non-militant.

—*SIR A. C. LYALL, K. C. B., G. C. I. E., Council (Member) of the Sec'y of State for India. "Great Religions of the World," P. 96. (N. Y. and Lond. 1901.)*

The study of the Vedas becomes merely a matter of intellectual exercise when not accompanied by practical application (Yoga), and this latter constitutes a perfectly well recognized system of physical, mental, and psychic training, out of which the states of consciousness referred to throughout Vedic literature can be realized by the devotee.

—*PANDIT S. E. GOPALACHARLU.*

The Vedic philosophy is a system which is not only transcendental, but which is also never in antagonism to science or any reasonable theories that are or may be propounded. It is most tolerant and comprehensive.

—*DR. THEODORE GOLDSTUCKER, Doc. University of Konigsberg, Prussia; Hon. Professor of Sanskrit, University College, Lond.; Pres. Philological Society, Lond.; Vice-Pres. East India Assoc., Lond.; Editor of Sanskrit Dictionary, etc.*

The Sama Veda has been called the "Incantamenta" of ancient India, as "the best preserved record of a phase of belief of which we find traces in the histories of the civilization of all nations."

—*K. S. McDONALD, M. A., D. D., Author of "Veda Religion," the "Brahmanas of the Vedas" and Editor of the Indian Evangelical Review, etc.*

The study of the Veda is an alluring recreation. To climb the heights of those great altitudes, a wonderful means of enriching and widening the spiritual horizon, gives a sense of exhilaration as one rises to a higher atmosphere.

—*PAUL DEUSSEN, M. R. A. S., Professor at the University of Kiel, Germany; Author of "Philosophy of the Upanishads," "Elements of Metaphysics," "Systems of Vedanta," etc.*

"The early Aryans (vedic) were a life-loving and sturdy race"; "The Upanishadic portion of the Veda has a great intrinsic interest for the student of one of the most important phases of evolution, inasmuch as it is the reflex of a most wonderful period in the history of India." "Vigorous, great and noble thoughts pervade the Veda; it teaches a nature-religion, and its hymns constitute the oldest recorded document of our (Aryan) branch of the human race."

—*Pp. 7, 8, 9, 17, Address (printed) delivered at twenty-second annual meeting of the American Philological Society by its president, Ch. Lanman, Professor of Sanskrit in Harvard University.*

No one can read the Veda (all those sacred Sanskrit writings constituting the collective inalienable property of our forefathers, the ancient Aryans.—*P. Bernard*) and its commentaries without feeling a richer and wiser man.

—*PROFESSOR MAX MÜLLER, M. A., Ph. D., Hon. Doc. Berlin, Bologna, Budapest, Cambridge, Dublin, Edinburgh, Princeton, etc.*

(*School of Oriental Studies, London.*)—The trade imports and exports of England alone, with her Oriental possessions, amount to something more than $1,050,000,000, yearly. (Figures furnished by the Board of Trade, Lond.) Total imports and exports of these Oriental possessions amount to over $4,700,000,000 and their population to over 800,000,000 souls. These are the facts in mind back of the establishment of the school for the teaching of Oriental languages in London. Germany at the present moment spends $50,000 yearly upon its Oriental School at Berlin; France spends $40,000 per year upon a similar institution; Russia $40,000 per year upon its School at Petrograd; Italy spends $20,000 per year for similar purposes, and with interests far more circumscribed. According to the present plans London contemplates an expenditure of $70,000 per year for its School of Oriental Languages. How about you, Young America?

—*P. BERNARD (Shastri), Royal Asiatic Society (Lond.).*

"I beseech thee, adored Sun-God, that this, my zoological tribute, may find favor in thine eyes! Guide me, safe and sound, to India, that I may labor in thy light, and return home under thy protection in the spring."

—*Haeckel's "Visit to Ceylon," p. 20.*

It is impossible to read the Vedas, or the many fine compositions in illustration of them, without believing that Pythagoras and Plato

derived their sublime theories from the same foundation as the sages of India.

—*SIR WILLIAM JONES, K. C. I. E., Linguist and Oriental Scholar, Judge of the Supreme Court of Judicature, Fort William, Bengal; Founder, Asiatic Soc. of Bengal; Author of "Asiatic Researches," "Commentaries on Asiatic Poetry," "Musical Modes of the Hindus," "The Second Classic Book of the Chinese"; Translator of "Speeches of Isaeus," "Nadir-Shah" (Persic), "Gitagovinda" (Skt.), "Institutes of Manu" (Skt.), "Shakuntala" (Skt.), etc.*

The greatest merit of the Apostles, in my eyes, is that they had the wisdom to revert to Krishna and the Vedas for the foundation of the drama and to boldly propound those pure and sublime doctrines from the sacred books of other and previous times.

—*P. 298, Jacolliot's "Bible in India."*

There is no doctrine of Christianity but what has been anticipated by the Vedas.

—*HORACE GREELEY (one of America's most eminent editors).*

It is a sin to name the two books, the Bible and "Laws of Manu" (Sanskrit work) in the same breath. The sun lies on the whole book, "Manu." All those things on which Christianity vents its bottomless vulgarity—procreation, for example, woman, marriage, are here handled earnestly and reverently, with love and trust. I know no book in which so many tender and gracious things are said about women as in the "Laws of Manu" (Indo-Aryan Code of Law).

—*NIETZSCHE.*

From every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high, holy and earnest spirit. In the whole world there is no study so beneficial and so elevating as that of the Veda. It has been the solace of my life; it will be the solace of my death.

—*ARTHUR SCHOPENHAUER, Ph. D., University of Jena; Author of "Wisdom of Life," "Counsels and Maxims," "Art of Literature," "Studies in Pessimism," "Art of Controversy," "The World as Will and Idea," "Essays on Human Nature," "Religion—A Dialogue and Other Essays," "Parerga and Paralipomena," etc.*

The sturdy Aryans of the Vedic times recognized no restrictions against the use of beef and they refer with pride to their merchants

going to sea. The Rishis of the Vedic period did not form a separate and exclusive class and did not pass their lives away from the world in penance and contemplation. On the contrary, they were practical men (Rishis) of the world, fathers of families and possessed large herds of cattle, cultivated fields, fought against the aboriginal enemies in times of war, etc., etc. These great composers — these great Rishis of the Rig Veda, did not form an exclusive caste of their own; they were worldly men, mixed and married with the people, shared property with the people, fought with the people in wars and were of the people.

—*Pp.* 63, 64, *Vol. I, "History of Civilization in Ancient India," by Romesh Chunder Dutt, C. I. E., Member of Asiatic Society of Bengal and of Royal Asiatic Society of Great Britain and Ireland. London,* 1893.

The study of Sanskrit or the knowledge of Sanskrit, so to speak, has been my daily bread for twenty years. I have spent the best energies of a number of years in entering into the spirit of the Upanishadic portion of the Veda.

—*DR. PAUL DEUSSEN (Author of "Elements of Metaphysics," "Philosophy of Upanishads," etc., Professor at University of Kiel), in Introduction to "My Indian Reminiscences."*

Adaptability is the essence of the universe (Black Yajur Veda, Taitt. 2, 7), and no word in any language will so well define the nature of the whole Vedic philosophy as that "adaptability or accommodation"; it is taught on every page. In fact, in the very handling of the root word "Brahman," with change of gender and accent, and upon which the whole religion and philosophy is based we see the conscious and intelligent application of the accommodation theory. Again taking the very words from the lips of Deussen as found in his "Philosophy of the Upanishads" that " 'iva' should, strictly speaking, be supplied to every page and every line in which the Upanishads are concerned with something other than the atman," we see this scholar demands the whole scripture be rewritten to appease that very empirical consciousness which he is found criticising ever and anon, and that a virtual apology in red type be uppermost on every page that every common boor may grasp the true intent and meaning of the sacred text. This is in direct violation of the intent of all-wise nature that the truths which concern the eternal world should not be in the hands of those whose every moment is obsessed with what constitutes me, my, mine, and the temporary and transient world.

—*PIERRE BERNARD (Shastri), Royal Asiatic Society; American Ethnological and Anthropological Societies, etc.*

The Upanishadic portion of the Veda teaches us that the man possessing knowledge is as little moved by pain in his own body as by that of another; and he who still feels pain has not yet attained to perfect knowledge.

—*P. 43 in "Outline of Vedanta System of Philosophy," by Paul Deussen, Professor in University of Kiel.*

We must turn to the ancients, and among them the disciples of Buddha and believers in Brahma, if we would fortify our isolated life with the virtue and dignity of experience.

—*P. 19, Introduction to "A Century of Indian Epigrams," translated by Paul Elmer Moore.*

The Veda is the most sublime of all philosophies and the most comforting of all religions.

—*The Rt. Hon. MAX MULLER, Late Professor of Sanskrit and Comparative Philology, Oxford University.*

The Vedas were for many centuries preserved by oral tradition and were not committed to writing until at a very late date. But at the same time we must say that the wonderful progress made by Indian literature in the 5th, 6th, and 7th centuries before Christ presupposes the existence of the art of writing in that country. In my opinion, the art of writing was known in India in the 8th century before Christ.

—*P. 38, Introduction to Kaccayana's Pali Grammar by Satis Chandra Acharya, Vidyabhusana, M. A., Professor, Sanskrit College, Calcutta, and Member of the Royal Asiatic Society, London.*

The Ancient Brahmans of India had always to learn the Veda by heart and from the mouth of a properly qualified teacher. The later law-books laid down severe punishment for persons who copy the Veda or learn it from MSS. The Vedic peoples were not the only Aryans of antiquity who discovered the means of preserving a large literature by oral tradition. We can trace the existence of the Veda as handed down by oral tradition from our days to the 5th Century B. C. The education of the children of the Brahmans consists in their passing at least eight years in the house of a Guru (Preceptor) and learning the ancient Vedic hymns by heart. I endorse the word of I-tsing when he says, "Vedas are not written on paper, but handed down from mouth to mouth." The Rig Veda alone contains about 153,826 words. The poems of the

Veda composed in perfect metre were handed down from at least 1500 B. C. to 1500 A. D. (the time to which most of our Skt. MSS. belong) entirely by memory. This may sound startling, but what will sound still more startling, and yet is a fact that can be easily ascertained by anybody who doubts it, at the present moment, if every MS. of the Rig Veda were lost, we should be able to recover the whole of it from the memory of the Brahman Srotriyas in India. The native students learn the Veda by heart and they learn from the mouth of their Guru, never from MSS., still less from my printed edition; and after a time they teach it again to their pupils. I have had such students in my room at Oxford who not only could repeat these hymns but who repeated them with the proper accent (for the Vedic Sanskrit has accents like Greek), nay, who, when looking through my printed edition of the Rig Veda, could point out a mistake without the slightest hesitation. I can tell you more. There are hardly any various readings in our MSS. of the Rig Veda, but various schools in India have their own readings of certain passages, and they hand down those readings with great care. So, instead of collating MSS. as we do in Greek and Latin, I have asked some friends of mine to collate those Vedic students who carry their own Rig Veda in their memory, and to let me have the various readings from these living authorities. Here then we are not dealing with theories but with facts, which anybody may verify. The whole of the Rig Veda, and a great deal more, still exists at the present moment in the oral tradition of a number of scholars who, if they liked, could write down every letter, and every accent exactly as we find them in our old MSS.

—*MAX MULLER, Author of "Contribution to the Science of Mythology," "Three Lectures on the Vedanta Philosophy," "The Science of Language," "Chips from a German Workshop," Three Lectures on the "Science of Language, and its Place in General Education," "Hibbert Lectures on the Origin and Growth of Religion," "Introduction to the Science of Religion," "Natural Religion," "Physical Religion," "Anthropological Religion," "Psychological Religion," "The Science of Thought," "Three Introductory Lectures on the Science of Thought," "Biographies of Words, and the Home of the Aryas," "India, What Can It Teach Us?" "A Sanskrit Grammar for Beginners"; Editor in Chief of Fifty-five Volumes, Oxford Edition, Sacred Books of the East.*

The Brahmans did transmit the Vedic hymns with verbal accuracy for many hundreds of years.

—*Note by F. E. PARGITER, M.A., Late Judge, High Court, Calcutta. Translator of Purana Text of Dynasties of Kali Age, Oxford.*

The Veda (Ayur-Veda of Charaka) cannot fail to be of great interest to the medical profession.

—*AUSTIN FLINT, M. D., Prof. of Obstetrics and Clinical Gynecology, Bellevue Hospital Medical College; Consulting Obstetrician, N. Y. Maternity Hospital; Attending Surgeon, Woman's Hospital; Member Am. Med. Assoc., N. Y. Obstetrical Soc., N. Y. Co. Med. Soc., N. Y. State Med. Soc., and Fellow N. Y. Academy of Medicine.*

The (later) Veda abounds in psychological observations in which the parts and functions of the human body (the little cosmos), are correlated with the phenomena of the outer world (the big cosmos).

Schopenhauer used to have the Vedas (Upanishads) lie open upon his table, and was in the habit, before going to bed, of performing his devotions from its pages. The Upanishads (one half of the Vedas) are in his eyes the fruit of the profoundest insight that the world has ever seen, . . . the authors of which can scarcely be imagined to have been mere men. Professor Deussen, one of the profoundest living students of Brahmanical philosophy, himself a trained philosopher, says that the thought of the Vedas (Upanishadic portion) has not its equal perhaps anywhere else in the world; that to these thinkers came . . . the most intimate and immediate insight into the ultimate Mystery of Being.

—*MAURICE BLOOMFIELD, Ph. D., LL. D., Member of the American Philological Society, the American Oriental Society, etc.; Professor of Sanskrit and Comparative Philology, John Hopkins University, Baltimore.*

The Vedic texts should be interpreted in the Yogic aspect first before anything else. The terrible mistake of European scholars is in interpreting the Veda in its Adibhautika aspect; for on this principle all effort at understanding the Veda is absolutely useless.

—*S. RAMASWAMI AIYAR (Pandit), in "The Arya," Madras, India.*

The Veda has three aspects: Adhyatmika (physio-psychic phenomena of our body, the Yoga), Adibhautika (related to phenomena of external cosmos), Adidaivika (as related to affairs of the Devas, or the theological aspect).

—*PIERRE BERNARD (Shastri).*

The highest and purest morality is the immediate consequence of the Vedic philosophy. It is also the greatest consolation in the sufferings of life and death; keep to it!

—*"Elements of Metaphysics" (p. 337), by Dr. Paul Deussen, Professor of Philosophy at the University of Kiel, Germany.*

The texts of the Vedas will maintain a place in the literature of the world, among the most astonishing productions of the human mind in any age and in any country.

—*The Rt. Hon. MAX MULLER, Honorary Doctor, Berlin, Cambridge, etc.; Formerly Professor of Sanskrit and Comparative Philology, Oxford University; Ex-President, International Congress of Orientalists, London; Member, American Philosophical Society, Royal Berlin Academy, Royal Society of Gottingen, German Oriental Society, Royal Asiatic Society (Gt. Br. and Ir.), etc.*

The study of the Veda will produce as great a revolution in the West as the Renaissance did during the Middle Ages.

—*SCHOPENHAUER.*

The Vedic religion was the only one the development of which took place without any extraneous influences.

—*MAX MULLER, "India lectures," vol. 4, page 124.*

If the physicians of the present day would drop from the Pharmacopœia all the modern drugs, chemicals, etc., and treat their patients according to the methods of Veda (Charaka in Ayur-Veda), there would be less work for the undertakers, and fewer chronic invalids in the world.

—*GEORGE H. CLARK, M. A., M. D., Philadelphia.*

The system of medicine of the ancient Aryans is far superior to that of the Egyptians, Babylonians and Hebrews.

—*J. H. BAAS, p. 49, "Outlines of the History of Medicine and the Medical Profession," N. Y.,* 1889.

Shankaracharya divided the whole of the Vedic philosophy into two distinct systems, the exoteric and the esoteric.

—*DR. PAUL DEUSSEN, Professor of Philosophy at University of Kiel, Germany.*

In regard to treatment of leprosy the modern physician would have but little to suggest to his ancient Indio-Aryan colleague.

—*P. 472, J. A. M. A., Vol. LXV, No. 6, "Dermatology of the Ancients," by Howard Fox, M. D., New York.*

If one were to compare, for instance, the mortality from cholera and similar diseases under the ancient and under modern treatment I am sure one would find much to blush for in the statistics. The

world, so far as the treatment of disease is concerned, needs enlightenment, and I would rather trust the ancient Vedic (Ayur-Vedic Yoga) system than the allopathic practice of what we are wont to term the enlightened age.

—*GEORGE H. CLARK, M. A., M. D., Philadelphia.*

The influence, which has been already glanced at, of Indo-Aryan medicine upon the Arabs in the first centuries of the Hegira was one of the very highest significance; and the Khalifs of Bagdad caused a considerable number of works upon the subject to be translated. Now, as Arabian medicine constituted the chief authority and guiding principle of European physicians down to the seventeenth century, it directly follows just as in the case of astronomy, that the Indians must have been held in high esteem by the latter; and indeed Charaka is repeatedly mentioned in the Latin translations of Avicenna (Ibn Sina), Rhazes (Al Rasi) and Serapion (Ibn Serabi).

—*Pp. 270 and 271, "The History of Indian Literature," by Weber, 4th Edition, London. (See Royal on the Antiquity of Hindu Medicine,* 1838; *also Wilson's Works, 3d Vol., p.* 380; *"Essays on Sanskrit Literature"; "The Medicine and Surgery of the Hindus," etc.).*

The number of medical works and authors is extraordinarily large. The former are either systems embracing the whole domain of the science, or highly special investigations of single topics, or, lastly, vast compilations prepared in modern times under the patronage of kings and princes. The sum of knowledge embodied in their contents appears really to be most respectable. Many of the statements on dietetics and on the origin and diagnosis of diseases bespeak a very keen observation. In surgery, too, the Indians seem to have attained a special proficiency, and in this department European surgeons might perhaps even at the present day still learn something from them, as indeed they have already borrowed from the operation of rhinoplasty. The information, again, regarding the medicinal properties of minerals (especially precious stones and metals), of plants, and animal substances, and the chemical analysis and decomposition of these, covers certainly much that is valuable. Indeed, the branch of Materia Medica generally appears to be handled with great predilection, and this makes up to us in some measure, at least for the absence of investigations in the field of natural science. On the diseases, etc., of horses and elephants also there exist very special monographs.

—*An excellent general sketch of Indian medical science is given in Dr. Wise's work, "Commentary on the Hindu System of Medicine," which appeared at Calcutta in* 1845.

"There is no knowledge equal to the Sankhya of Kapila (the father of Brahmanical philosophy) and no power equal to Yoga." Yoga is the science taught in the Tantras which treats of the acquisition, retention, correct interpretation and practical application of the Veda.

—*P. BERNARD (Shastri).*

He who sedulously devotes himself to Yoga will undoubtedly become acquainted with the real nature of the Deity.

—*KURMA PURANA.*

If you want to study language, religion or philosophy, you have to go to India; and whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India, and in India only.

—*The Rt. Hon. Professor MAX FREDERICK MULLER, Curator of Bodleian Library, Oxford; Member of the Royal Academy of Munich, and of the Royal Sardinian, Bavarian, Hungarian and Irish Academies, of the Imperial Academy of Vienna, etc.*

The path of the Tantras (unabridged Veda) or practical occultism leads to the acquisition of Yoga power. The first Yoga of the Tantra is concentration.

—*KALI PRASANNA MUKHERJI (Pandit), Barakar, India.*

The Tantras constitute the Fifth-Veda. (They mark the completion of the Veda.)

—*"Miscellaneous Essays" (p. 10), read before Royal Asiatic Society of Great Britain and Ireland by the late W. D. Whitney, Professor of Sanskrit and Comparative Philology, Yale University.*

The Tantras are all Yoga Shastras containing directions and formulas for the attainment of Yoga Siddhi (perfected Yoga powers).

—*Introduction to "Yoga Vasistha" (p. 17), vol. I., pt. I.), Translated by Vihari Lal Mitra, Pandit.*

Yoga (the basis of which is "preventive medicine") is the power which makes a man capable of appreciating the life around him, and the power of making that life worth appreciating.

—*MALLOCK.*

The Tantras supply the ritual to all sects of India, each sect having its own Tantra. The Tantras represent the Vedic rituals in a modified form and before any one jumps into the most absurd conclusions concerning them, I advise him to read the Tantras in conjunction with the Brahmana portion of the Veda.

—*"The Collective Writings of Vivekananda"* (*p.* 80), *Madras, India.*

The paragon of all monistic systems of philosophy is the Vedanta (of the Vedas), and the paragon of all Vedic missionaries was the late Swami Vivekananda.

—*"Pragmatism,"* (*p.* 151), *by WM. JAMES, M. D., Ph. et Litt. D., LL. D., Formerly Professor of Philosophy and Psychology, Harvard University.*

Aye, you may be astonished to hear, but as practical Vaidiks (practicians of the Veda) the Europeans are better than we are.

—*SWAMI VIVEKANANDA, in "Lectures, Colombo to Almora"* (*p.* 245).

God has not left Himself without a witness during all the centuries that have elapsed and it is not true that he revealed Himself to one race only, the Jews of Palestine. The Veda alone of all works I know treats of the genesis of God-consciousness.

—*MAX MULLER, Editor-in-Chief of the Sacred Books of the East (Oxford Edition, fifty-five volumes); Member, Royal Asiatic Society.*

The Tantras (the three recensions comprise nearly three hundred volumes), the main foundation of the popular creed of the Brahmanical Hindus, were compiled by Vyasa, the original arranger of the Vedas.

—*"Cyclopedia of Biblical, Theological and Ecclesiastical Literature"* (*p.* 791, *vol. VIII.*), *New York,* 1894.

The Tantras inculcate a teaching as old as the world.

—*MANILAL N. DVIVEDI, B. A., Nadia, India.* (*See p.* 327, *vol. I., "World's Parliament of Religions," Chicago,* 1893).

The devotees of the Tantras consider them a Fifth-Veda and attribute to them equal antiquity and superior authority.

—*Encyclopedic Dictionary,* 1902.

To a man possessed of a key to extract the esoteric significance of the Tantras, they lay bare the most precious gems ever obtainable; they are the essence of the Vedas.

—*R. ANANTHAKRISHNA SASTRI (Pandit).*

"The older we grow the more we value the wisdom of the Brahmans," and "the ancient Aryans of India were in many respects the most wonderful race that ever lived on earth."

—*The Rt. Hon. MAX MULLER (Hibbert Lectures, Oxford).*

The Vedas constitute a treasury of science and morals. Their textual portions are self-evident truths, admitting of no doubt and depending on the authority of no other book, being represented in nature.

—*BEHARI LAL, B. A., Shastri (Lahore, India); Member of the Royal Asiatic Society, etc.*

Revelation is two-fold, Vedic and Tantrik.

—*"Kullukabhatta's Commentary on Laws of Manu" (II.I.).*

Even two thousand years ago the chief mental facts (of psychology) were well known, while the most fundamental questions of brain philosophy are still today under lively discussion.

—*"Psychology and Life," (p. 37), by HUGO MUNSTERBERG, Professor of Psychology in Harvard University.*

Psychological phenomena (to which one half of the Veda is devoted) is the most important subject of study in the world.

—*WILLIAM E. GLADSTONE, M. P.; Double-first Class Honors, Oxford University; Author of rhymed translation of "Odes of Horace," and annotated edition, "Butler's Analogy," etc.; Four times Prime Minister of England.*

All methods other than Yoga (the Vedic science of human culture) are like beating about a hole to kill a snake.

—*Varaha-Upanishad of Krishna Yajur-Veda.*

The Yogis are cognizant of a fourth state known as "turiya" which far surpasses the deep dreamless sleep, it being a continued and perfect consciousness ever and always present in the emancipated one.

—*PIERRE BERNARD, Shastri, (Vide Mand, 7, Sarvopanishatsara, 5-8; and Maitr. 6, 19, 7. II, Black Yajur Veda).*

What would require hundreds of years to accomplish by methods known to the world at large is done in a remarkably short space of time by the Tantra Shakta Yoga.

—*KUMAR KRISHNA VARMA, in lecture on "Tantra," N. Y. City,* (1911).

We need all the training for mind and all the training for body that can be given.

—*THEODORE ROOSEVELT.*

Professor Jacobi has proved the existence of a philosophical Yoga system, resting upon logical inferences and not upon intuitive processes, as early as 300 B. C. (SB der konigl. preuss, Ak. der Wiss., 13. Juli, 1911) quoted by James H. Woods, Professor of Philosophy in Harvard University, in his translation of the Yoga System of Patanjali, Harvard University Press, 1914, Vol. 17 of the Harvard Oriental Series, (P. XVIII, Introduction).

Our Western philosophy is but the crude thought of the average man whose reality is entirely the external world. Of internal nature which the East has always regarded as the reality he knows little or nothing. Yoga philosophy is the garnered wisdom of ages of physio-psychological development; it is a successful combination of theory and practice; in other words, trained common sense.

—*PIERRE BERNARD (Shastri), of the Royal Asiatic Society of Great Britain and Ireland.* [*Vide Lanman (Professor of Sanskrit, etc., in Harvard University) Edition, Harvard Oriental Series, Vol. 17, "Patanjali's Yoga Aphorisms."*].

Yoga or self-control is essential for every one to attain happiness in all regions of the world and to realize the state of Ultimate Being or Samadhi or Brahma.

—*SHRI SHANKARACHARYA MATHA, Kolhapur (Sanskrit College), India.*

Some Yogis have been interred for nearly thirty days while in state of Samadhi and taken out alive afterwards.

—*DR. SANATKUMAR (quoted on p. 120, in "Handbook of Vedanta," by Dr. R. V. Khedkar, L. R. C. S., etc.).*

If the physical powers be cultivated exclusively, the result will be an athlete or a savage; the moral only, and we will have an enthusiast or a maniac; the intellectual only, and we have an eccentricity in individualism amounting almost to an abnormality or freak. The ancient Greeks laid great stress on physical training, and a sound

mind in a sound body was the end which they professed to aim at in their highest schools of culture.

—PIERRE BERNARD (Shastri), Conn. Acad., Arts and Sciences; American Philological Society; N. Y. Acad. of Science; American Assoc. Advancement of Science; British Assoc. Advancement of Science, etc.

I have seen remarkable demonstrations of the power of Yoga practitioners to control visceral innervation. One man could apparently cause his heart to cease to beat for almost two minutes. Several physicians of undoubted veracity have assured me that Yoga practitioners can so stimulate peristalsis that water can be traced running through the entire intestinal tract, and be recovered from the terminal end of the alimentary canal within a few minutes after being taken by the mouth. Experts of this form of Yoga are reputed to be able to control not only the cerebro-spinal nervous system but also the sympathetic ganglia. Yogis never give exhibitions for mere curiosity or gain.

In Baba Bharati's "Krishna" I find: "Yoga prescribes certain physical exercises and comprises a knowledge of anatomy and physiology, which is utilized in the treatment of disease. Far from advocating a deadening of the senses, it advocates a higher development whereby greater and more refined enjoyment may be derived. It teaches how to control desires, furnishes a practical knowledge of the human mind and its psychology, and demonstrates the wisdom of the survival of the fittest. Yoga recognizes matter as eternal and all pervading, mind and consciousness being merely peculiar manifestations of matter. This coincides with the old Vedic philosophic conception of life."

—FREDERICK S. MASON, M. D., (New York City), Medico-Chirurgical College, Philadelphia; Member American Medical Association; Urological Society; Society of Medical Jurisprudence; Manhattan Medical Society, New York County and State Medical Societies.

It is such masters (Jnani Yogis), who have attained fullness in love and godly knowledge, that demonstrate to seekers in India that God can be known by man, while on earth and in the body.

—P. 92, "Culture of the Soul Among Western Nations," by P. Ramanathan, K. C., C. M. G., Solicitor-General of Ceylon.

The Agamas (Tantras) are a graduated elaboration of the four Vedas, and are known as the Fifth Veda. The final or eternal truths relating to God, having been revealed to the Jnani Yogis, the way of attaining God has been worked out in the Agamas (Tantras) under four principal stages known as Charya (good conduct), Kriya (symbolic worship), Yoga (subjective union through sense control,

breath control, and thought control), and Jnana (hearing and understanding the principles of eternal life).

—*P.* 125, *"Culture of the Soul Among Western Nations," by Ramanathan.*

Men of marvelous mental powers and intense heroism in India were always the outcome of the religion of Yoga.

—*GOVARDANADAS, in Brahmavadin, Jan.,* 1913, (*writing on the Religion of Yoga.*)

The best proof of the practical nature of Yoga is that every system of religion in India, every school of philosophy recognized Yoga as the most scientific means of realizing religious truths.

—*GOVARDANADAS, in Brahmavadin, Jan.,* 1903.

The following qualities are found in the body of every Yogi (accomplished practician of Yoga): strong appetite, good digestion, handsome figure, great courage, mighty enthusiasm, great strength, and happiness.

—*Shiva Sanhita (ch. III. v. XXI.), one of the Sanskrit Tantras.*

Tantra:—The Shivagama Tantra is in fact the key to all Brahmanical philosophy.

—*"Philosophy of the Tattvas" (p.* 177), *by Rama Prasad, M. A., Pandit.*

All kinds of knowledge, whether as it existed among the Ancients, or as in the course of its improvement in modern times, forms the subject of Yoga philosophy (Vedic teachings), which embraces and comprehends in itself a knowledge of all practical arts and sciences.

—*VIHARI LALA MITRA, in introduction to his English translation of "Yoga-Vasishtha." (Five volumes, Calcutta,* 1893.)

The materialistic side of Yoga, which sets up a primeval matter as the basis of the Universe and the Purusha, or animal soul, as evolved out of it, and subsisting in matter, is taken up in the Tantras.

—*Weber's "Indian Literature," p.* 235.

The point to be reached by both Ghatastha and Raja Yoga is the same, restraint over the mind and its creations and attainment of the condition of eternal Samadhi. Ghatastha Yoga holds that the mind will be naturally and easily controlled by shutting up all the avenues of its communication with external world, viz., (the breath etc.).

—*MANILAL NABUBHAU DVIVEDI, Pandit.*

The processes of Yoga (practice of Veda) are no more and no less methods of education, using the word in its true significance of

strengthening, developing, e-ducing or forth-leading of faculties already existent, but weak or latent, than the processes followed in the million schools and colleges of modern life, for developing the physical and mental powers. Every act of attention, of concentration, of regulation and balancing, of deliberately "joining" and directing the self to an object or to itself, of conjugating or engaging it to or in anything, is an act of Yoga in the strict sense of the word, and every such act is a help to the development and expansion of the individual consciousness.

—*BHAGAVAN DAS, M. A. (Calcutta, India), in "The Science of Peace" (p. 305).*

India, the land of Ancient civilization, the original home of medicine, still retains secrets which baffle the wisdom of learned physicians.

—*"Man's Mission on Earth" (p. 64), by Drs. Kahn and Jordan, Authors of "The Skin and Its Diseases," etc. (N. Y., 1904.)*

Hippocrates, called the "Father of Medicine" because he first cultivated the subject as a science in Europe, is shown to have borrowed his Materia Medica from the Indo-Aryan (India). Vide "Dr. Royle's Essays," Kings College (London), Theophrastus (3d Cen. B. C.), Ctesios (5th Cen. B. C.), and Dr. Wise of Bengal Medical Service in "Review of History of Medicine" (London) who says: It is to the Indo-Aryans, we owe the first system of medicine. Charaka was our oldest medical writer, while Susruta wrote mainly on surgery, dividing his work into six divisions. Charaka's work is in eight divisions. (This was 25 centuries ago.)

Many surgical operations, which we consider triumphs of modern surgery, were invented by the Brahmans. They were skilled in performing amputations, lithotomy, abdominal and uterine operations: they operated for hernia, fistula, piles; they set broken bones and had specialists in rhinoplasty or operations which modern surgeons have borrowed from them.

—*A. P. SCHULTZ, Licentiate, Royal College of Physicians, '08, (Lond.).*

For the resemblance of Yoga to medicine, vide Umesachandra Gupta's (Medical Dictionary) Vaidyakasabdasindhu, Bhava Misra's Bhava-prakasa, Madhava's Rugvinischaya or Madhava-Nidana (system of pathology), Sarngadhara-sanhita (compendium of therapeutics), Dhanvantarinighantu (Materia Medica), Madanpala's Madanavinoda (Materia Medica), Rajanighantu by Narahari (Materia Medica)—then read Charaka and Susruta and you will have been convinced of the identity of Brahamanical School of Medicine and Yoga.

—*PIERRE BERNARD (Shastri).*

This imperishable Yoga* I have declared to the Solar Lord, the Solar Lord imparted it to Manu, and Manu told it to Ikshvaku. Thus the Sages and Seers knew it, handing it down from Master to disciple.

—*Krishna, 4th Book of Bhagavad Gita.*

The physician when he pushes his knowledge to its limits finds it melting away into metaphysics.

—*CLAUDE BERNARD, M. D., Professor General Physiology, Faculty of Sciences; Member French Academy; Prof. of Experimental Physiology, College de France; Author of Recherches sur les Usages du Pancreas; La Fonction Glucogenique du Foie; Lecons de Physiologie Experimentale Appliquees a la Medicine, 2 vols.; De la Physiologie Generale.*

The Vedic philosophy deserves to be widely studied.

—*DR. PAUL DEUSSEN, M. R. A. S., Professor of Philosophy in University of Kiel, Germany.*

To practice the Tantras, it is necessary to be a professed adept in ethics and philosophy.

—*LOUIS DE LA VALLEE POUSSIN, M. R. A. S., Professor of Sanskrit Language and Literature, University of Ghent, Belgium.*

Observances borrowed from the Tantras have in a great measure antiquated the institutions of the Vedas.

—*P. 32 "Manual of Hindu Pantheism," by Major G. A. Jacob, Bombay Staff Corps, and Inspector of Army Schools.*

The Tantras will tell how more marvelous powers than those possessed by Christ and described in the Bible, may be acquired.

—*PARAMAHAMSA, SWAMI of Almora, "Collected Writings of T. Subba Rao" (p. 106), Bombay,* 1895.

The works known as Tantras are Sanskrit creations under a foreign rule, and give elaborate accounts of practices for the acquisition of supernatural powers.

—*P. 213, Vol. II, Dutt (Civilization in Ancient India).*

The Upanishads (over two hundred of these Sanskrit treatises belong to the Gnana-Kanda portion of the Veda, and are recoverable to-day) can never be very intelligible without this comprehensive science, Tantra.

—*"Philosophy of the Tattvas" (p. 177), by Rama Prasad, M. A., Pandit.*

*Vide Sabhapate Yoga Gnyan Anubhuti for further knowledge of Yoga.

Wise sages have declared the Smritis (the whole body of sacred tradition or codes of law, the Vendangas, Srauta and Grihya Sutras, Manu, Mahabharata, Ramayana, Puranas, Niti Shastras, etc.) as treatises for knowing Brahma.

—*Vicharsagara (p. 77), Calcutta.*

The Smritis (traditional teachings) are the work of eminent men. It must be remembered that the knowledge of men like Kapila was perfect, and that, therefore, their teachings cannot be wrong. Hence the Vedic texts must be explained in conformity with the Smritis.

—*Extract from Lecture on "Shankara's Refutation of the Sankhya" before Central India Brahmo-Somaj, by Shantaram Anant Desai, M. A., LL. B., Professor of Philosophy, Holkar College, Indore, India.*

The authorship of the Smritis is attributed to old (Vedic) Rishis, such as Atri, Kanva, Vyasa, Sandilya, Vharadvaja, etc.

—*Encyclopedia Britannica (p. 288, vol. XXI, 9th Edition).*

The Vedic doctrine must be so interpreted as to make it consistent with the teachings of the Smritis of Kapila.

—*"A Study of the Indian Philosophy" (p. 343), by Desai, Bombay,* 1906.

According to the Shastras, no knowledge stands higher in importance than the Yoga Shastra, and the Vedas call it the Vidya.

—*SRIS CHANDRA BASU, B. A., Vakil, High Court, N. W. P., India.*

This Tantrik science is the essence of the Vedas.

—*Tripuratapini-Upanishad.*

The East Indian Tantras, which are numerous, constitute the scripture (Shastra) of the Kali Yuga (Iron Age). The Tantra Shastra is in fact, whatever be its historical origin, the development of the Vedic Karmakanda. To the Tantra we must therefore look if we would understand aright, both ritual, Yoga, and Sadhana of all kinds, as also the general principles of which these practices are but the objective expression. Yet of all the forms of Brahmanical Shastra, the Tantra is that which is least known and understood, a circumstance part due to the difficulties of its subject matter and to the fact that the key to much of its terminology and method rest with the initiate alone.

—*The Hon. JUSTICE SIR JOHN GEORGE WOODROFFE, Kt., B. C. L., M. A. (Oxford University); Puisine Judge, High Court, Calcutta, India; Translator of the Mahanirvana Tantra (Calcutta,* 1913); *Author of "Principles of Tantra," etc.*

The Tantras were originally cultivated and developed by the Atlanteans. In the course of time their doctrines and ritual gradually crept into the Brahmanical doctrine.

—*T. SUBBA RAO, (Pandit, B. A., LL. B., etc., Madras University) in "Collected Writings," P. 292.*

If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life and has found solution of some of them which will deserve the attention even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we here in Europe—we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans and the Semitic races, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life, again I should point to India.

—*The Rt. Hon. MAX MULLER, Fellow of the Royal Academy, Munich; Curator of Bodleian Library, Oxford; First President of the English Goethe Society; President of International Congress of Orientalists, London; Foreign Associate of the Institute of France, Reale Academia dei Lincei (Rome); Foreign Associate of the Royal Berlin, Sardinian, Bavarian, Hungarian and Irish Academies; Foreign Associate Member of the Imperial Academy of Vienna, of the Royal Society of Upsala, etc.; Member of the Royal Academy of Lisbon, and the Royal Society of Gottingen; Honorary Member of the Royal Asiatic Society of Great Britain and Ireland, of the German Oriental Society, etc.*

Let us adore the supremacy of that Divine Sun, the Godhead, who illuminates all, from whom all proceed, who recreates all, to whom all must return, whom we invoke to direct our understanding aright in our progress toward his holy seat. The Gayatri (repeated three times daily by forty millions of Brahamans), composed by the Rishi Viswamitra, and to be found in Rig Veda III, 62, 10.

"Unveil, O Thou who giveth sustenance to the Universe, from whom all proceed and to whom all must return, that face of the true Sun, now hidden by a vase of golden light, that we may see the Truth, and do our whole duty, on our journey to Thy Sacred Seat."

—*THE GAYATRI from the Riga Veda (a popular English rendering).*

"Vira Sadhana," by Pierre Bernard (Shastri), is the only universally acknowledged authoritative text in the English language on the subject of East Indian Yoga. Yoga is best defined as bodily culture and mind control. The book presents not merely one aspect, but the whole system of Yoga.

—*The Publishers.*

THE PHYSIOLOGICAL YOGA OF THE VEDA

Authentic cases of human hibernation in India of late have been accomplished at Ludhiana, Jesselmere, Lahore, Calcutta, etc., and are to be found described in London (Medical) "Lancet" by Dr. Law, Dr. McGregor, Dr. Sanatkumar, Dr. N. C. Paul, Dr. (Col.) Townsend of British India Medical Service, R. Walsh, LL. D., Capt. Wade, Lieut. A. H. Boileau, General Ventura, the Maharaja of Lahore, and others. "Some Yogis have been interred for nearly thirty days while in a state of Moksha and taken out alive afterwards," says Dr. R. V. Khedkar of the Royal College of Surgeons (London), Chief Surgeon, Kolhapur Hospital, etc. Medical literature of to-day abounds in the description of cases of suspended animation in varying degrees; and it is unnecessary to remind the naturalist of the fact that many species of animals, the tortoise, guana, land turtle, Himalayan marmot, etc., invariably pass the winter in a hibernal sleep, awakening in the spring with renewed and unimpaired energies. Human hibernation, one of the peculiar accomplishments of Yoga, has an analogy in sleep, and there are thousands of instances on record of individuals sleeping for weeks, months, and even for years.

—*JOHN MILTON DEXTER, B. A., M. D., (N. Y. City).*

"The word Yoga means union, and the word Yogi means one who practices Yoga. This union when accomplished by the individual, must enhance one's susceptibilities and powers, and so Yogis claim a far-reaching knowledge of the secrets of nature and extensive sway over men and natural phenomena. The most usual manifestation of this power is a state of ecstasy, of the nature of self-hypnotism." *P.* 921, *vol. XXVIII, Encyclopedia Britannica* (*11th Edition*). "The Yoga is made up of practices with the view of attaining to complete concentration . . . and the acquisition of miraculous powers." *P.* 179, *vol. XXIV* (*Ibid*). "Perhaps the most marvelous achievement among well-attested cases of hypnosis is that of certain Yogis of India; by training and practice they seem to acquire the power of arresting almost completely all their vital functions." *P.* 201, *vol. XIV* (*Ibid*).

"Yoga (physiological) seeks to obtain phenomenal control over the physical functions by means of the science of breathing, and finally it emerges in the display of a number of phenomenal powers, such as reversing the polarity of the body so as to produce levitation, suspending animation by controlling the breath, etc.; in fact having complete mastery of the physical functions."

—WALTER GORN OLD, Member of the Royal Asiatic Society of Great Britain and Ireland.

"Regulate the breath, so steady the mind and enjoy peace" is the command of the great Indo-Aryan Sage, Patanjali, said to be the founder of the system of psycho-physical culture (Yoga) by which one may retain their bodily and mental powers for an indefinitely long time.

In India the true Yogis are recruited from the higher educated Brahmans, many having university educations, speaking the best of English, etc., I have met with those who have studied medicine and were familiar with all our modern ideas on hypnotism, psychiatry, hallucinations, etc.

—F. SYLVESTER MASON, M. D., Medico-Chirurgical College, Philadelphia; Member of American Medical Association, Urological Society, Society of Medical Jurisprudence, Manhattan Medical Society, New York County and State Medical Societies, etc.

From this view of Yoga it will appear that all kinds of knowledge, whether as it existed among the Ancients or as in the course of its improvement in modern times, forms the subject of the Yoga philosophy, which embraces and comprehends in itself a knowledge of all practical arts and sciences. Hence it is evident that a large fund of learning forms the greatest Yoga and the most learned among men were the great thinkers or Yogis in all ages. No rational being therefore can either refrain from thinking, or employing his mind in the acquisition of knowledge, both of which are termed Yoga in Indian philosophy.

—MITRA, comments in his translation of Yoga Vasishtha.

In my essays I have referred to the fact that vast stores of knowledge touching the human body are hidden away from our Western culture in those wonderful but obscure Sanskrit writings known as the Vedas, thousands of volumes that contain the wisdom of the ages.

—P. 22, McClure's, Nov. 1, 1916, Cleveland Moffett, M. A.

In the East it is positively known that all the organs under the control of the sympathetic system can be brought under the control of the Will. In the West we are taught the opposite.

—M. LE DOCTEUR P. E. BERNARD, Surgeon, Paris.

Yoga (Raja) is the arrest of thought, turning thought inward in one concentrated stream into the innermost depths of the being by control of respiration, and has for its object, Moksha (divine beatitude). Through breathing exercises the practiser secures a temporary suspended animation, while concentrating on some selected object.

—PANDIT BABA PREMANAND BHARATI, Calcutta, India.

It is conceivable that those who practice breathing exercises long, acquire this control. This (Kali Mudra) probably means a partial syncope resulting from control of respiratory center in medulla oblongata so that the retained carbon dioxid in the blood ceases to stimulate the phrenic nerve to activity, and the movements of the diaphragm are not induced as they would be under similar conditions in ordinary individuals.

—FREDERICK SYLVESTER MASON, M. D., Editor, "Monthly Cyclopedia and Medical Bulletin," New York City.

PITTSBURGH DESPATCH says: Dr. Bernard's self-induced condition of hypnosis enables him to make demonstrations that have excited the wonder and admiration of mankind and secured the most laudatory notices from the press of the country.

THE BUFFALO TIMES says: The demonstrations of scientific psychological medicine given by Dr. Bernard are something wonderful.

PHILADELPHIA PRESS says: This young man outclasses anyone we have ever seen.

WASHINGTON (D. C.) POST says: He defies the surgeons, through auto-hypnosis, he simulates death so closely as to defy detection even by the severest tests, but awakens at the appointed time.

SAN FRANCISCO EXAMINER says: Here is a man who actually hypnotizes himself.

LOUISVILLE DESPATCH says: Dr. Bernard's auto-hypnosis is designed to replace anaesthetics. He gives remarkable tests.

Pierre Bernard (Shastri) is a gently bred, reputable man. His publications are classical and highly instructive. Since childhood he has made a study of Oriental philosophy. In Sanskrit and on the subject of physiology he is considered to be the greatest authority in this country.

—CLARK L. JORDAN, Atty., Member N. Y. Bar, etc., etc. (In "New York World.")

The Call (San Francisco), in reporting a Clinic, says: Dr. Bernard clearly demonstrated to the mind of every person present last evening that the administration of an anaesthetic for the performance of a surgical operation is totally unnecessary. He did this by throwing himself into a self-induced state of hypnosis, thus producing anaesthesia, and submitting to such surgical tests as completely removed all doubt of his utter lack of any feeling while in that state. Dr. Bernard is teaching psychology as it applies to medicine and surgery, self-control, and development. His work is really an exemplification of East India adeptship. This was the first demonstration of its kind ever given in San Francisco. At the beginning of the work he stated that he was willing to submit to any tests that were within the bounds of human reason or that were to be found in standard works on psychological medicine. All present examined tests most closely. Next followed wonderful demonstrations of psycho-therapy on patients.

The phenomena of such well known men as Paul Alexander Johnstone and Washington Irving Bishop fade into obscurity when compared with that of Dr. Bernard.

—*GEO. W. MILES, B. S., M. A., Professor of Astronomy, Geology and Physics, N. M. Territorial College of Ag. and Mech. Arts.*

JUDGMENT OF SCHOLARS

"Vira Sadhana," by Pierre Bernard (Shastri), should not be confounded with Rabindranath Tagore's "Sadhana." The latter as compared with the former is as a child's primer to a standard text-book on higher mathematics. The author's chief business has been to collect, scrutinize, arrange and appraise facts. This he has done with his usual masterly thoroughness. The work of Pierre Bernard is the very best remedy thus far offered for the weaknesses which attach themselves to the learned parrots now filling collegiate chairs.

—*M. ERWIN, M. A., Columbia University (New York City).*

In a sense these lectures (T. O. in Am. Series) can be said to be the last word on Vedic interpretation. The scholarship of Bernard, his accuracy, his insight into the subject, and his grasp of the language are so undisputed that no other treatment can quite equal his. His power of visualization is great and his style of exact speaking makes the perusal of his work a delight. He has a wide range of experience and treats his subject by a happy combination of the historical and the practical; a concentrated style, significant and weighty at every point.

—*CLEVELAND MOFFETT, M. A. (Yale University, '83); European Staff N. Y. Herald, '87 to '91; N. Y. Staff, Herald, '92; Sunday Editor, Herald, '08-9; Foreign Editor, N. Y. Recorder, '93-4; Translator of "Cosmopolis," and author of "A King in Rags," "The Battle," "The Bishop's Purse," "The Conquest of America," "Careers of Danger and Daring," Greater Than Law," "Playing the Game," "Through the Wall," "The Mysterious Cord," "The Land of Mystery," etc., etc.*

Philologists are agreed in that Sanskrit evaporates in translation more than any other language; and for this reason it is to a man like Bernard, with his reputation for superior scholarship, that we must look for entré into the soul of Sanskrit literature. He gives one the very pith and marrow of these writings and resurrects the Veda from the intellectual chaos in which it exists in Europe and among us of the West. Having listened to thirty of his lectures, I feel safe in saying that no other English speaking man surveys the whole of Sanskrit literature so comprehensively, so satisfactorily. Dr. Bernard has carried on his studies with scrupulous fidelity to science and truth, and has already chipped the pedestals of many scholars.

—*CH. AVERY COLLIN, M. A. (Yale University); Four years Professor of Greek and Latin, and of Mental and Moral Philosophy, Norwich (Conn.) Academy; Lecturer on Soci-*

ology at Cornell University; Eight years Professor of Law, Cornell University School of Law; Member New York State Board of Statutory Consolidation (1912 to 1914, inclusive); Three years Director of American Social Science Association; Fifteen years Member, National Prison Association; Legal Adviser to Governors Hill and Flower (N. Y. State); Commissioner of Statutory Revision, State of New York; Editor of Ninth Edition, Revised Statutes, State of New York (Six Volumes); Member, New York Bar, etc.

Bernard is a scholar of considerable eminence and a writer of marked ability. Through and by reason of exceptional educational advantages he is finely qualified for his task. His Vedic lectures and essays alike I consider an asset of incomparable value as they contain the finest thought the human mind can cherish. His language is clear and expressive to the highest degree.

—SAMUEL H. WATTS, B. A. (Harvard University).

I have listened to fifty or more lectures of two hours duration each given by Pierre Bernard (Shastri) before the Biophile Club of this city. I was impressed with the idea that the lecturer had actually lived more philosophy than most of us will ever know. Classical Fabulae is to Bernard like a first reader. The only authority to him is truth, the only word of God, fact, and the only real text-book is the universe. This intellectual descendant of Kapila, an educational product of the Indian clime, was just made for critical thinkers, mature minds. I believe him to be the most able and brilliant exponent of the theory and practice of Veda in the English-speaking world.

—DR. EDMUND TROWBRIDGE DANA, Fellow of Harvard University, B. A., M. A., Ph. D. (Harvard); Formerly Professor of Philosophy in the University of Maryland and Assistant Professor of Philosophy, University of Minnesota.

My dear (Shastri) Pierre Bernard,

Three years in Sanskrit Studies under you have led me to the highest possible appreciation of your sound scholarship, your noble character, philosophic teaching, wide culture, and many labors devoted with example and fidelity to the interpretation of nature and the service of man. The time spent with you I cherish as the most valuable of my existence.

—COUNT ARTHUR VON STRASSBURG, Strassburg, Germany.

The lectures and writings of this literary monk Pierre Arnold-Bernard are worthy of all praise. This Shastri, while thorough in all his teaching, covers his subject from epidermis to the bone, or

from Yama and Niyama to Samadhi; and yet his work does not smell of the lamp. George Eliot's word "meliorist" exactly applies here. Bernard has a marvelously broad perspective, making harmony out of those over-tones which Americans hear in the word Oriental. I believe he is the best qualified of all scholars in the field to give us a classical exposition of the entire Veda.

—*M. ALLAN-WOODS, M. A.* (*Baltimore*).

Bernard's "Vira Sadhana" (Theory and Practice of Veda) is a task for which none of his English-speaking contemporaries could have qualified, for it demands an expert knowledge of the Sanskrit tongue and the highest degree of accuracy, intuition and culture.

—*R. BARTHOLOMEW, B. A.* (*Smith College*).

This man (Pierre Bernard, Shastri) brings the jungles of India to one's easy chair. We were given (in lectures before the Biophile Club, N. Y. City) a scholastic survey of all the celebrated and revered works of Brahmanical theology. The lecturer amazed us all with his marvelous command of the Sanskrit Classics. The world stands to greatly benefit by this added fund of knowledge dealt with by such a master hand. He certainly awakens in one the spirit of the Ancient Vedic Sages.

—*M. I. CAMPBELL, B. Sc., 25 East 65th St., N. Y. City.*

I cannot resist the conviction that a compilation of (Shastri) Bernard's lectures consisting of his scientific recension of the Veda as a whole would be the most valuable treatise of its kind in existence. His Yoga doctrine, to me, furnishes a key that unlocks the wisdom of the ages. Bernard has forced me to unlearn most of what I thought I knew of Sanskrit studies at the hands of both Occidental and native Brahman teachers, and it is my prophecy that before long he will have caused many a revered and timeworn Vedic Commentary to be "laid to rest." He lays great stress upon a thorough training of the senses and this must be done without suffering any loss of quick sympathy or human devotion. O Pedagogians, you could sit at the feet of this educator for years and with both pleasure and profit. His work, indeed, seems impossible except for the man who has done it.

—*H. FOSTER-ANDERSON, Sc., London, England* (*Alumnus,* 1905, *Arch. Dept. University of Liverpool*).

A marvelous "amitie amoureuse" for the Veda, the scientific quality of precision, serious study and determination to find the truth, whether palatable or unpalatable to this or that school of thought, constitute the ruling characteristics in the lectures and writings of P. Bernard (Shastri). Possessed of the senses and mental habits of the naturalist, he sees and hears straight. He

offers us quick, clean-cut, unexpected glimpses of things otherwise hopelessly hidden from us. Among Orientalists and living Sanskrit writers perhaps no one approaches the Yogic ideal in the treatment of Vedic literature closer than Bernard. His style is vigorous and telling.

—*MARION ERWIN, C. E., University of Georgia, Member, N. Y. Bar; Formerly U. S. Dist.-Attorney, Southern District of Georgia, also Special Assistant U. S. District Attorney; Author of "The Universe and the Atom," "Ether Constitution," "Creation and Structure of Atoms," "Gravitation and Electricity Kinetically Explained," etc.*

To interpret the Veda, to lay bare and render knowable its very heart and essence is a difficult and stupendous task. Pierre Arnold Bernard (Shastri) is the only English speaking scholar qualified therefor. This opinion is based upon a close perusal of his writings under the general title of "Sanskrit Studies," supplemented by attendance at more than forty of his lectures on "Principles and Practice of the Veda." His discourses scintillate with the brilliancy of an exceptionally keen and penetrating intellect—and, far different from the rest, he knows his Brahman.

—*E. A. MURRAY, A. B. (Phi Beta Kappa), N. Y. City, May* 5, 1916.

Vira Sadhana is the Sanskrit title of a luminous, structural and systematic work covering the entire field of East Indian Yoga (the Veda in practice, or the conception, culture, control and development of body and mind as taught and practiced by the ancient Brahmans). It constitutes an initiation into the mass of the most sacred literature of the Brahmans, the profoundest and most abstruse the world has ever known. Those who are not versed in the Sanskrit language nor possessed of a fortune to invest in costly manuscripts, and have not time or courage to read the thousands of volumes of this literature for light on the many branches of the subject, may profitably consult this most excellent encyclopedia of Yoga.

Original texts speak for themselves and the Editor has systematized the most marvellous collection of extracts, all translated with the greatest care and connected by such analyses and résumés as to give the reader the essentials, omitting the superfluous.

Vira Sadhana is an exhaustive up-to-date text book accepted as absolutely authoritative throughout the entire Vedic world. It appeals to those engaged in "comparative studies," scholars, pandits, and all patrons of learning in India, Europe and America. It may be best defined as a concrete expression of an effort to epitomize in a condensed and usable or reference form, all that the Shastras (Vedas, Tantras, Upanishads, Puranas, etc., the entire body of standard Sanskrit writings, some of which constitute the oldest

human literary records) have to say concerning life, birth, death, and the mysteries of self-control and development.

It is quite beyond the range of possibility for the Publishers to do justice to the work of Dr. Bernard in so short a treatise as this; and yet, were it not that they seek a larger public for these comparative studies in ethics, psychology, philosophy, and religion, they would confine their efforts to a simple announcement on a single page; to Vedic scholars that would suffice, so well is the Editor known among them. But with the general lay reader, unacquainted with Orientalists, the primary and in fact the most vital question is the intrinsic value of the subject treated and the qualifications of the author whose work is to be read and followed. In other words "who's who" and "why" in true scholarship, has to-day a closer application than ever before.

The Publishers have no hesitancy in declaring Dr. Bernard to be the dean of Sanskrit writers, and by way of confirmation offer expert evidence from those who by virtue of their position and training, over and above all others, should know.

Although in possession of hundreds of Occidental commendatory reviews, etc., the Publishers believe, as a result of their experience, that in the future the critical reader of Sanskrit literature, before selecting his text, will ever demand of the author the endorsement of native Brahmans, the direct inheritors of traditional teaching, who for forty centuries or more have had locked in their breasts the Vedic lore. These men are better qualified, because of their remarkable conversancy with the Sanskrit language and philosophical enquiries, to judge the correctness and appreciate the faithfulness with which the Veda is here presented in its English dress.

The Editor of Vira Sadhana (Veda in theory and practice) has chosen for his life work the most difficult task known to Sanskrit scholars; and the degree of his success therein is shown by the recognition of native pandits, and the honors, titles, and degrees conferred upon him by the highest and most ancient of the seats of sanctity and learning among the accredited schools of India.

—*SISIR KUMAR GHOSAL, M. A. (Philosophy), LL. B., University of Calcutta, Judicial Service, Bengal, India.*

ENDORSED BY PANDITS

*"To know the thing measured, you must first know the measure."**

It is with the greatest of pleasure that I have conversed with Dr. Pierre A. Bernard, and this for a period of many weeks. Our subject was invariably Hindu spiritual lore, and I must confess that I was more than astonished at his deep study and research into its details. I was not at all prepared to meet an American scholar pervaded by such a passionate desire to have so dug into the treasures of the parent religions and philosophies of the world. This Shastri (Dr. Bernard) has grasped the true intent and meaning with all the intelligence of a Savant or the most competent Hindu Pandit. The interest shown by him in presenting to the public the truths of the Veda and the scientific philosophies based thereon, together with the benefit to be derived therefrom, is beyond belief. A man of such enthusiasm as to place ancient wisdom within the easy reach of modern minds is an honor to any country. The efforts of this deep and profound Sanskrit scholar will supply the need of the American mind; and that need is scientific spiritual wisdom which the Sanskrit literature alone contains; this will leaven the truths of material science with which it is filled at present. I have made a thorough examination of the works edited by Dr. Bernard and I find them a treasure trove of the best gems of Sanskrit literature, gems whose sparkle makes me proud that I am a Hindu. For these gems he has searched deep into the bowels of our Scriptures. All of this betrays his remarkable devotion to the language and a mastery of the intricate details, the subtle thoughts of the profound spiritual concepts contained in Sanskrit literature.

—BABA PREMANAND BHARATI (Culcutta, India), Vice-Pres. and Indian Delegate to Interational Peace Congress; Author of "Krishna the Lord of Love," "Analysis of Civilization," "Jim" (parallel to Kipling's "Kim"), "Light of India," "East and West," etc.

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* The Pandits of India exact far severer proof of one's knowledge and acquirements when claim is made to superior scholarship than is ever demanded of the Sanskritists of Europe.

—"Sanskrit-English Dictionary" (p. IX., preface), Oxford, by Prof. SIR MONIER WILLIAMS, M.A., K. C. I. E., Hon. D. C. L. (Oxford), Hon. LL. D. (Calcutta), Hon. Ph. D. (Gottingen), Hon. Fellow of University College; Sometime Fellow of Balliol College (Oxford), and Boden Professor of Sanskrit in Oxford University; Author of "Practical Grammar of the Sanskrit Language," "Brahmanism," "Buddhism," "Indian Wisdom"; Editor and Translator of "Shakuntala," "Nalopakhyanam," etc.

[The late Professor Sir Monier Williams speaks with authority, having devoted much time to practical researches carried on among the Pandits, and in their own country, India.]

The American Sanskritist, Pierre Bernard (Shastri), is a fully qualified and masterful teacher of all contained in the Shastras of the Brahmans. Myself and other leading Pandits have for a long time been aware of this fact, knowing as we do of his great study and thorough preparation.

—PANDIT AJITANATH NYAYARATNA, Highest Authority in India on Nyaya Shastra (Logic); Principal of Nava Dwypa Sanskrit College, Nadia; Chancellor of the College of Pandits (B. J. S.); Ex-Court Pandit (Sava Pandit) to the Royal Court of Nadia; Author of many standard works on Nyaya, etc., etc.

Bernard's ideal to reach has been the Yoga in all its fullness, and I have little doubt, knowing of his serious study and determination to find the truth, that every Yoga text recoverable in the world today, and every authoritative Tantra has been searched to its depths. Pierre Bernard (Shastri) fulfills every requirement known to me of the Brahmin Guru. He is a product of the good old orthodox curriculum made up of the Angas and Upangas which he digested in the form of Shiksha, Vyakarana, Kalpa, Nirukta, Chhandas, Jyotisha, etc., keeping Yaskacharya, Pingala and Laghada ever in mind. I have discussed with him, and at great length, the problems of Purva Mimansa and Uttara Mimansa of Jaimini and Vyasa, The Sankhya of Kapila, Yoga of Patanjali, Nyaya of Gautama, and the Vaisheshika of Kanada, together with the great comments of Sayana, Uwwata, and Mahidhara, and never before have I encountered such an encyclopedic, all-around Vedic scholar. He possesses a mind incomparably superior to any I have ever known.

—DEBENDRA NATH BHATTACHARYA, of University of London, (Sama Vaidik; Shakta-Family), eight years, Shantipur Municipal Chatuspatti; two years, Krishnagore Government College; one year, Bangaboshi College; three years, University of Calcutta (eight years of Sanskrit study in all); Member, National Indian Association; Member, Royal Sanitary Institute, Lond., etc., etc. (Calcutta, India).

My friend Pierre Bernard (Shastri), the American Kapila, has a logical habitat at Benares. He has attained the highest office of Vedic learning and is the recipient of the greatest honors a Sanskritist can achieve. He perfectly understands our doctrine both in principle and in practice.

—SWAMI RAM (TIRTH), M. A., Formerly Professor of Science and Mathematics, Lahore University, Punjab, India.

As a result of East Indian Yoga practice, Dr. Bernard suspends his breath for the period of forty-five minutes.

—KUMAR KRISHNA VARMA (of Bombay, India), in public lecture on "The Tantra," New York City, 1911.

There is no greater whirlpool than the mind of man, and he is indeed an artist who can hold in hand its twists, its turns, its gambols. Such an one (Shastri) Bernard has proven himself to be.

—*SWAMI VIVEKANANDA (Narendra Nath Dutt) of Madras, India; delegate to the World's Parliament of Religions, Chicago.*

Of all Indianists, Dr. Bernard stands supreme. He is one of our greatest Sanskrit scholars and shows the highest development of any living Tantrik in India or elsewhere. No one could be better qualified for teaching Tantra (the unabridged Veda) than he.

—*KUMAR KRISHNA VARMA (of Bombay, India), in public lecture on "The Tantra," New York City,* 1911.

Pierre Arnold Bernard (Shastri) is a brilliant Sanskritist and a master of Smriti, Philosophy and Tantra. He is thoroughly qualified in all the Shastras and we recommend him as a safe and reliable guide through the vast ocean of them.

—*PANDIT KALI PRASANNA SHARMAN (Vidyáratna) Professor of Smriti and Dean of Shantipur Sanskrit College, Dt. Nadia, India.*

In India and among Pandits so familiar with the work of Pierre A. Bernard (Shastri) he enjoys a reputation which attaches itself but to a few of our great teachers. His mastery of the immense literatures of Aryan tradition and growth stamps him as a Vedic theologian of the first order.

—*SATYENDRA NATH MUKERJI (Benares), late Accountant-General of Jaipur State, India.*

India knows no greater scholar in the Occident than Pierre A. Bernard (Shastri), and to popularize Sanskrit classics and learned researches no man is better prepared than he.

—*PANDIT SATYANANDA BRAHMACHARI, M. A. (Phil.), Calcutta University. (Vide C. K. Chakravarti, Gazette of India.)*

Pierre Arnold Bernard (Shastri) is unquestionably the Panini of Occidental Sanskritists. His interpretation of Veda is accepted as authoritative by the entire Tantrik world. In his writings and teachings you accompany a guide who is familiar with the way that leads to Moksha.

—*PANDIT PRAMATHA NATH DEY, B. A., author of "Brahmacharya of the Vedic Period," etc. (Sylhet, Assam, India).*

The standing of my confrere Pierre Arnold Bernard (Shastri) among Sanskritists is of the highest; in fact we know of no greater authority than he on Smriti, Tantra and Philosophy.

—PANDIT JNANANDRA NATH RAI (Kavyatirtha and Kavibhusana), Professor of Sankhya Philosophy and Dean of the Brahma-Parishad, Shantipur, India.

Dr. Pierre A. Bernard is the most thorough Oriental scholar America has ever produced. Such is the opinion of myself and confreres.

—KHALIL KHOURI, Effendi, seven years Professor of Arabic Language and Literature, Alliance Israelite Universelle, and Lazarists' College, Damascus, Syria.

Pierre Arnold Bernard (Shastri) is one of the most accomplished practitioners of Tantra in the world to-day. He is a thorough and able Sanskrit scholar and has a correct knowledge of all our Shastras.

—PANDIT JADUNATH BHATTACHARYA (Tantra Bhusan), Professor of Philosophy in the Brahma-Parishad, Dt. Nadia, Bengal, India; Thirty-five years Chief Pandit Shantipur Municipal (Gov't.) School [Sanskrit Language and Literature.]*

"A Sanskritist of the highest order and one of the most profound Vedic scholars of modern times," and "A true Paramahamsa is Dr. Pierre A. Bernard."

—PANDIT PRAMOD KUMAR BANDYOPADHYAYA, M. A. (Skt. Phil.) LL. B., University of Calcutta.

A man of more learning, of such real spirituality and long-headedness and such resourcefulness I have never known.

—PANDIT S. N. MUKERJI, Editor, Lahore Tribune (Lahore, India).

Dr. Pierre Arnold Bernard is an American by birth, but an Indian Tantrik of the highest order by education and belief. Sanskrit is his glyph; he is an encyclopedist with insight profound and penetrating into both Vedic or scriptural and the classical or literary Sanskrit. Through his efforts many a scholar has been made to reverse himself. He has not broken with tradition, but instead added his name to the list of our famous Smriti law-givers. That it was never intended for the pen of our Kapilas, Shankaras, Vyasas,

* The highest 'science-title' and degree of attainment conferred in the Sanskrit Colleges of all India, and indicates a mastery of the theory and practice of the Tantras (D. Sc. in Europe).

etc., to lie where they fell is plainly shown by the work of Bernard, for apart from him the West has no access to the true Veda. Throughout one year of teaching at his side I found him to be a veritable ectype of Yoga, and one who clings closely to the motto of Kaushika-Vishwamitra Rishi; "Satyat nasti paro dharma."* On the very face of his every word and act is evidenced the fact of a most severe intellectual discipline given by his Guru, Hamati. In foreign language instruction it is notorious that in the department of Sanskrit both European and American colleges alike, are criminally deficient; again in dealing with our literature the professors present a shifting play of light and shadow; sometimes the light seems to grow brighter, but the day never comes. In reading Bernard your prayer for light is answered if you but consent to open your eyes. He illuminates the texts and tries all at the bar of intelligence; in fact his is the last word in the canon of Vedic interpretation.

—*PANDIT TARAK CHARAN MAZOOMDAR, B. A., Univ. of S. C., formerly of Queens College (Benares, India).*

The author of "Vira Sadhana" and "International Journal, Tantrik Order," Pierre Bernard (Shastri), is a remarkably learned man. He is a master of Tantra-Shastras.

—*AGAMYA GURU YOGINDRA, late Chief Judge, High Court, The Punjab, India (July 5, 1908).*

> [*Agamya Guru Yogindra is a genuine Yogi who has mastered all to be gained by the ascetic practices and discipline of the East. His position in India as a Teacher is a very high one. He showed us that he could entirely suspend the normal circulation of the blood, and his pulse ceased to beat as we laid our fingers upon it. All this was afterward verified by the late W. F. Myers and Dr. Hodgson of Cambridge, with proper medical aid.—P. 438, Vol. 2. "Life and Letters of Max Muller" (Oxford).*]

It is no exaggeration to say that Pierre Arnold Bernard (Shastri) is without doubt not only one of our finest Sanskritists, but a Vedic theologian surpassed by none. The difference between him and other American or Continental-European Sanskrit scholars is in exact proportion to the latter's inferiority.

—*PANDIT PANNA LAL BOSE, M. A., LL. B., Professor of Philosophy, Bangabashi College, Calcutta, India.*

* Truth is the highest religion.—Rig Veda (3d Book).

Dr. Pierre Bernard compares most admirably with the Brahmanical Tantrik High Priests of India; he is most earnest and sincere, is more energetic and has knowledge just as extensive. In my opinion he is one of the most profoundly learned men on earth to-day.

—*RAM TIRTH (Swami), M. A. (University of Lahore, India), formerly Prof. of Sanskrit Language and Literature, and later of Science and Mathematics, University of the Punjab (India).*

Pierre Arnold Bernard (Shastri) is a member of the Tantrik Primacy and one of the most illustrious Tantriks living. Dr. Bernard has especially distinguished himself as a commentator. His writings are exact and compendious, and constitute a scientific constructive discussion of the religions and philosophies of the world.

—*PANDIT SURENDRA N. MOOKERJEE, formerly Editor of Lahore Tribune (Lahore, India).*

Of all books on India's philosophy I particularly recommend Vira Sadhana by P. Bernard (Shastri), in which the Indian systems of mental and physical culture have been clearly and effectively explained.

—*PROMATHA NATH DEY, B. A. (Ohio University); Residence, Sylhet, India.*

A man of such learning, such resourcefulness, such real spirituality as is possessed by Pierre Bernard (Shastri) is an honor to any country. The memory of him will ever sparkle in my consciousness.

—*BABA PREMANAND BHARATI (Calcutta, India), Vice-President and Indian Delegate to International Peace Congress.*

Dr. P. A. Bernard (Shastri) is an eminent Sanskritist and one of the world's greatest authorities on all matters Tantrik. He is not surpassed by the highest Indian sages.

—*PANDIT P. COOMAR SASTRI (Shantipur Sanskrit College), formerly of Bangabashi College, Calcutta.*

Pierre Bernard (Shastri) will be remembered as the most talented Sanskritist that either America or Europe has ever produced.

—*DR. CHANDRA KANTA CHAKRAVARTI (Barisal, India), M. A., Ph. D. (Columbia Univ., New York).*

We the undersigned Brahmans and Pandits of the Nadia Vivudha Janani Sabha, with great pleasure, certify to the high qualifications of Pierre Arnold Bernard (Shastri), resident in America. Dr. Bernard is a master not only of the Tantras but of all the other Shastras. His teachings have the unqualified endorsement of the members of our faculty.

—*PANDIT BACHASPATI, SHITIKANTHA (Acting President), Professor of Hindu Law.*

—*PANDIT SHYAMA CHARANA SMRITI TIRTHA (Secretary), Professor of Smriti (Shastras).*

—*PANDIT AJITANATH NYAYARATNA (Senior Vice-President), Professor of Logic.**

—*PANDIT NILAMANI KAVYA VYAKARANA TIRTHA (Vice-President), Professor of Sanskrit Language and Literature.*

EXPERT EVIDENCE FROM AUTHORITIES IN MEDICINE

Dr. P. A. Bernard (Shastri) is a moving Veda, and you can with safety look to him for a correct interpretation of our Shastras. His "Vira Sadhana" is a remarkable performance.

—*T. C. RAJAN IYENGAR, M. D. (Poona, India), author of "Science of Raja Yoga," "Indo-Aryan Theory of Involution and Evolution," etc., (July 26, 1907.)*

Dr. Pierre A. Bernard (Shastri) is the Loyola of Tantra in the province over which he presides, and of its highest living authorities, he is one. The works edited by Dr. Bernard are attention-compelling from the first word to the very last. They constitute a dignified presentation of the Tantrik doctrine; I may say the most intelligent construction of Tantra (the key to the Veda) I have ever read.

—*DR. K. AHOBALA RAO (Madras, India), M. B., Ch. B., University of Edinburgh, D. T. M., Post-Graduate Faculty of Medicine, University of Liverpool.*

My acquaintanceship with Pierre Arnold Bernard (Shastri) confirms the belief that he can hold his own in the most select company

* Highest authority in Bengal on Nyaya Shastra (Logic); Principal of Nava Dwypa Sanskrit College, Nadia; Chancellor of the College of Pandits (B. J. S.); ex-Court Pandit (Sava Pandit), Royal Court of Nadia, and author of standard works on logic.

of critics. He stands for the soundest Sanskrit scholarship, is an authority on Vedic interpretation, and is acknowledged to be one of the world's greatest Tantrik pedagogians.

—PANDIT RAGHUNATH VITHAL KHEDKAR, L. M., Rotunda Hospital (Dublin); Licentiate Royal Faculty of Physicians and Surgeons (Glasgow); Licentiate Royal College of Physicians and Royal College of Surgeons (Edinburgh); Fellow Royal College of Surgeons (London); D. P. H. (London); M. D. (London); Member London Medico-Chirurgical Society; Member Royal Sanitary Institute (London); Fellow, Society of Tropical Medicine, London; Post-Graduate Doctor of Tropical Medicine (Liverpool); Durbar Surgeon and Chief Medical Officer (Kolhapur State, India); Vedanta-Bhusan (Shankaracharya Sanskrit College); Chief Surgeon, Prince Edward Hospital, Kolhapur; Author of "Vedanta Philosophy and Universal Religion," "Advaitism," "Philosophical Discussions," etc.; Editor of "Sanskrit-English Dictionary"; Editor of "The Vedantin," and Editor-in-Chief of Shankaracharya Vedanta Matha Texts; Councillor to the Holy Matha Sri Shankaracharya, Kolhapur City, Central India.

I have made a critical analysis of both the teachings and writings in the educational system of Pierre Bernard (Shastri) and for over one year in New York City collaborated with him in work connected with the English recension of the most difficult Tantras. There and elsewhere ample opportunity was had for close personal observation of his work, and while it is much to say of anyone that he is the cleverest in the world in his particular line, yet this statement goes unchallenged when applied to a genius like the celebrated Sanskritist, Dr. Bernard. I do not believe there lives a man who more thoroughly understands or who has carried further the practical, logical, and scientific side of the Veda. He is a living personification, or rather, I would say, an actual embodiment of the organized Yoga philosophy for which Tantrik preceptors are famous.

—DR. P. BANERJEE, Shastri (Brahma-Parishad, Dt. Nadia (India); Licentiate Royal Faculty of Physicians, and Licentiate Royal Faculty of Surgeons (Glasgow); Licentiate Royal College of Physicians, and Licentiate Royal College of Surgeons (Edinburgh).*

The phenomena produced by this man have mystified and baffled many of the cleverest minds in the world.

—OTTO C. JOSLEN, M. D., Medical Department, University of Michigan; Member of San Francisco County and California State Medical Societies.

* "Doctor of the Shastras," an exclusive title and degree rarely conferred. "Shastri" is the Sanskrit equivalent of Litt. D., D. D., and Ph. D., in Europe.

Dr. Pierre Bernard far surpasses me in everything (in public lecture on Indo-Aryan Philosophy, New York City, May 9, 1911).

—*U. L. DESAI, M. D., Victoria Bachelor of Surgery (Manchester); Licentiate Royal College Physicians, and Licentiate Royal College of Surgeons (Edinburgh); Licentiate, Midwifery (Edinburgh); L. R. F. P. and S. (Glasgow); Associate, College of Preceptors (London); late Chief Medical Officer, Rampur State (India).*

The self-induced state of hypnosis performed by Dr. P. A. Bernard is the best counterfeit of death I have ever witnessed in my thirty-eight years of experience in the active practice of medicine.

—*DANIEL D. McMILLAN, M. D., Formerly Demonstrator of Anatomy, Medical Department, University of Michigan.*

On the scientific side Bernard is not to be surpassed; there, he is unassailable.

—*ORMAN C. JENKINS, M. A., M. D., D. D. S., Medical Department, University of Michigan.*

"A veritable torch of philosophic knowledge," and "in Dr. Bernard you will find a perfect gentleman and a man of mental equipment rarely ever developed."

—*F. THOMAS, M. D., California Medical College (San Francisco).*

An acquaintanceship with Dr. Bernard, extending over some years, has afforded me ample opportunity to critically examine his work. This done, I do not hesitate to say that he is master of the most intricate problems that arise in the practice of the manifold phases of psychological medicine.

—*CHARLES CLARK, M. D., Bennett College of Medicine and Surgery (Chicago); Physician and Surgeon to Cook County Hospital, Chicago; Vice-President of both San Francisco County and California State Medical Societies; Vice-President of the Board of Trustees, California Medical College, and Professor of Microscopy, Histology and Bacteriology at the same institution.*

Pierre Bernard (Shastri) is regarded as an expert in his particular line of work. He knows more about the human body than any other man in this city. He is truly remarkable.

—*WM. T. JENKINS, B. A., M. D.; Two Years Lecturer on International Quarantine, Medical Department, Cornell University; Member American Medical Association, etc. (In New York World.)*

If the work of Dr. Bernard required an endorsement, I should gladly give it. As the result of my own experience during a long life devoted to the study and practice of medicine, I have yet to see his equal.

—*JOSEPH D. CRAWFORD, M. D., Examining Surgeon, United States Government.*

It is enough to say that I consider Pierre Bernard (Shastri) a past grand-master in physiology, psychology, and philosophy.

—*ANIBAL ZELAYA, B. A., B. Sc., (University of Guatemala), M. D., Columbia University, Medical Dept. (College of Physicians and Surgeons); Interne, Hospital Française; Clinical Assistant, Vanderbilt Clinic (N. Y.); Assistant Attending Physician, French Hospital (N. Y.); Assistant Surgeon, Gynecology, Harlem Hospital (Bellevue and Allied Hospitals), N. Y.*

I attended a clinic held by Dr. Bernard upon his first visit to San Francisco in 1904. A careful investigation of his experiments convinced me then and there of two things; the possession of extraordinary talent in practically demonstrating all that is claimed for psychological medicine, and such excellence of mind as enables him to successfully impart it to others. Personal knowledge of later years has led me to a further appreciation of Dr. Bernard and his work.

—*WILLIAM A. HARVEY, M.D., California Medical College (San Francisco); College of Physicians and Surgeons, St. Louis; President Eclectic Medical Society of California; Member of San Francisco Board of Health; Professor of Gynecology, California Medical College.*

There is probably no man living so well qualified to speak with authority on the subject of Yoga (the Veda in practice, or the conception, culture, control, and development of body and mind as taught and practiced by the Ancient Brahmans of India) and Ayur Veda (Brahmanical School of Medicine) as Pierre Bernard (Shastri). In his recension of the Pancha (five) Vedas he seems to empty one of all that is not science. For more than four years I attended his lectures. He expresses himself in pithy, appropriate and compelling language, giving shrewd, didactic and eminently practical expositions of the divine pilgrimages which the Ancient Aryans made into the "universe of the body." Bernard is a literary surgeon. He has full mastery of the principles of medicine and has uncovered the many fallacious views which the West holds

on Sanskrit Studies, successfully placing them on a scientific basis. Such painstaking industry has earned for him the universal gratitude of research scholars.

—*WILLIAM T. JENKINS, B. A. (University of Mississippi); M. D. (University of Virginia); Post-Graduate, Medical Department, University of New York; Clinical Work, Bellevue and Roosevelt Hospitals; Member, New York County and State Medical Societies, Greater New York Medical Association, American Public Health Association, etc.; Eleven Years Coroners' Physician, New York City; Consultant to Board of Coroners' Physicians; Chief Quarantine Officer (Health Officer), Port of New York, and Commissioner of Health, City and State of New York; Member, New York State Board of Health; Instituted Quarantine Regulations placing Quarantine, Port of Embarkation (Subsequently Adopted by United States Marine Hospital Service); Appointed by Governor's Commissioners, performing autopsy and dictating protocol regarding electrocution of the human body (upon changing method of capital punishment); Director, Foreign Merchant Marine Hospital Service; Hospital Physician, Willard-Parker, Reception and St. Vincent Hospitals.*

Bernard's "Amour Intellectualis" is the same as that of all the great East-Indian Yogis. He is conspicuous for avoiding the beaten path, and for those afflicted with "misocainia" he has no place or time. In his addresses, thirty-five or more of which I have attended, he shows sound pedagogical skill in elucidating Vedic literature as worked out by divergent minds of the higher order. We are here given the results of thirty-five centuries of laborious investigation of the problems of human evolution and enabled to see, through this mist of years, a Vedic picture which stands all tests of analysis. His style is remarkable for its wealth of simile and suggestion. I recommend this work to any one able to do consecutive thinking on profound matters.

—*DR. EDWARD WYMAN HOWELLS (Baltimore College), 19 West 44th St., N. Y. City. Member of both County and State Societies.*

The lectures of Pierre Bernard (Shastri) before the T. O. in Am. (Sessions of 1915-16) have untied for me many a knot; and his writings under the general title of "Sanskrit Studies" with special reference to the theory and practice of the Veda constitute one of the most brilliant achievements in scholarship of the nineteenth century, a permanent contribution toward the solution of the greatest problems of thought and life. Bernard is a good example of the "Kinetic Drive" and a serious apostle of practice in opposition to theory, whether in the great clinic of life or the restricted clinic of

medicine. His style is characteristic and extremely effective, direct, forcible and clear. His meaning is unmistakable but is driven home with an added blow.

—*DR. ROBERT GOOD (Chicago College and Valpariso University, Member State Societies, etc.), 22 West 59th Street, N. Y. City.*

Twenty-five years of my life have been devoted to Indo-Aryan (Brahmanical) research. In that time I have closely examined the works of Ward, Sir William Jones, Sir Monier Williams, Colebrooke, Wilkins, Fausboll, Goldstucker, Leumann, Gough, Weber, Muir, Buhler, Deussen, Muller, and in fact of all our eminent Sanskrit scholars. Since then I have taken up Sanskrit Studies under (Shastri) Bernard, attending seventy-five or more of his lectures, and I do not hesitate to say that his teachings stand forth in bold relief, far transcending the best efforts of his colleagues. What particularly impresses me is the practical Yoga system with its Vedic background, the root principles of which are to be found in the innumerable functions of our bodily structure. To my mind this man is a master physiologist, and most deeply grounded in the collateral sciences relating thereto. In checking up, I have ever found him familiar with the very last word on natural science and philosophy. For a full length portrait of the Vedas, I should say, make a pilgrimage to Bernard. (New York City, February 6, 1910.)

—*THOMAS W. TOPHAM, M. D., College of Physicians and Surgeons, Indianapolis* (1880)*; Formerly Demonstrator of Anatomy in Long Island Hospital Medical College; Member of Kings County Medical Society, Brooklyn, etc. Author of several works on general medicine, and many treatises on Electro-Chemistry, Electro-Therapeutics, Physical Training, Preventive Medicine, etc.*

"In Dr. Bernard I made acquaintance with the most profound man I have ever known," and "from a scientific point of view this celebrated Vaidik (Vedic scholar) is best equipped among living thinkers to give us the proper analysis and practical training so indispensable in ferreting out the mysteries of Sanskrit lore." "He is the first man to make plain and drive home the claims of the Veda upon Aryans."

—*AUGUSTUS LE PLONGEON, M. D.* [*Paris*]. *Author of "A Sketch of Ancient Inhabitants of Peru and Their Civilization," "Vestiges of the Mayas," "The Monuments of Mayax and Their Historical Teachings," "Queen Moo and the Egyptian Sphinx," "Sacred Mysteries Among the Mayas and Quiches," etc.*

Pierre Bernard (Shastri) is a born unavoidable psychologist. In this realm of medicine I know not his equal in the world to-day. His pia mater is certainly made of good stuff, and for an alias I suggest "pure intelligence." In his thirty or more lectures before the Biophile Club he gave us among other things a faithful reflex of Ayur-Vedic (medical) thought, the Brahma-Yoga philosophy which primarily and essentially is "preventive medicine." In its truest and most ancient form it implies the practice of methods to alleviate mental and physical pain. In this and in collateral subjects we were given a mine of information indispensable to every practician mindful of the welfare of his patient. I, for one, revel in the Brahmasophy of his "Theory and Practice of the Veda" which he has Englished so well. The work shows sublimity of thought and lucidity of explanation.

—*GUY OTIS BREWSTER, M. D., Jefferson Medical College, Philadelphia; Licentiate, New Jersey and New York States; Member, Morris County Medical Society, New Jersey State Medical Society, New Jersey Academy of Medicine, N. J. State Sanitary Association, American Physical Education Assoc., American Medical Association; Director, Dover General Hospital; Clinician, Orange Memorial Hospital; Post-Graduate of N. Y. Post-Graduate Hospital; Clinical Assistant, Genito-U. Department, Presbyterian Hospital; Clinical Assistant, N. Y. School of Clinical Medicine; Clinical Assistant, Northwestern Clinic, New York; Resident Physician, Kings County Hospital, Brooklyn, N. Y.; Member, National Research Council (U. S. A.).*

Socrates tells us, "He only teaches who communicates himself," and from Sanskrit sources, the Guru-Gita, we have "The only true teacher is he who can transform himself into many different persons in a moment of time." Bernard meets both these requirements to a superlative degree. I have been unable to tolerate the "Superman" of actual life; only the part he plays in romantic literature, Hunecker's concept for example, has been possible to me. Bernard has made me accept both. For twenty years or more I had listened to well educated native Brahmans, whom I knew well, tell their stories (as they were to me) of the miracles in understanding, culture and control of both body and mind as displayed by certain members of their race in far-off India. Bernard, I have known for ten years. He has given me an exhibition of all the amazing abnormal physiological powers for which the Yoga doctrine makes claim, and demonstrated the fact of its consistency not only with medicine but with the sciences collateral to it. Bernard has no bow-wow theories and his teachings do not savour of the "Other World." In this age of so much mental quackery it is refreshing to find one who does not ignore history but instead makes of it the basis of his

philosophy. Dr. Bernard is a great believer in the "Art of Life" and the most profound thinker I have ever known. It would be impossible I believe to find a more luminous discussion of the problems involving life than those contained in his lectures.

—*JOHN M. DEXTER, B. A., M. D. (Medical Dept. Columbia University, 1894), College of Physicians and Surgeons, N. Y.; Member, N. Y. County Medical Society and American Medical Association; Post-graduate work, London, Paris and Berlin.*

In Ghatastha Yoga (Culture or practice of Vedic physiology; in its subjective aspect partaking of the nature of "preventive medicine") the studies featured seem to be those of Pneumatology, Cardiology, Enterology, and Neurology. I have had numberless opportunities to personally witness most remarkable practical demonstrations of visceral innervation given by the author of "Vira Sadhana," (Vedic Practice), Pierre Bernard (Shastri), and I fully confirm the marvelous achievements in the reports of such eminent physicians as Dr. N. C. Paul, Dr. (Col.) Townsend, Dr. Walsh, Dr. Wade, Dr. R. V. Khedkar, Dr. F. Mason, Dr. O. T. Joslen, Dr. Chas. Clark, Dr. Wm. A. Harvey, Dr. D. McMillan, Dr. F. Thomas, Dr. Jos. G. Crawford, Dr. K. A. Rao, Dr. U. L. Desai, Dr. T. W. Topham, Dr. J. M. Dexter, Dr. Guy Otis Brewster, Drs. Kahn and Jordan, Dr. P. C. Banerjee, Dr. T. C. R. Iyengar, Dr. A. Le Plongeon, etc. Among other experiments exhibited were absolute control of cardioaccelerator and cardioinhibitory nerves, the results of which I carefully examined by the aid of the cardiosphygmograph. In one instance, during a breath suspension of over twenty minutes ("Kevala Khumbhaka" in the Sanskrit Yoga texts), I found absolutely no pneumatype but most interesting dermal phenomena indicating a cutaneous respiration such as I had never before seen. Lavation ("Vamana Dhouti" in Skt.), the Coloclyster ("Bahiskrita Dhouti" in Skt.), and auto lavage of the entire Enteron without any apparatus ("Varisara Dhouti" in Skt.), and full and complete, were carried to a point where the Alvine material, two gallons in quantity, consisted of nothing but clean, clear water. No possible nosotoxicosis here! The stomach was completely emptied of its water content via the pyloric end in just nine minutes ("Varisara Dhouti" in Skt.). And atmospheric air swallowed in large quantities, aerophagia ("Vyut and S'it Krama" in Skt.), was passed through the entire alimentary canal in the same period of time ("Vatasara Dhouti" in Skt.). Nasopharyngeal washing was done by reversing the direction of the water, attention being given to position of the head and use of expired air from the lung. Posture and interesting abdominogenital movements ("Aswini Mudra and Loukiki Yoga") were the feature in the irrigation of the small intestine. Time required for the latter, eighteen minutes. For those who seek serviceable grounding in the minutiæ of any depart-

ment of Yoga practice I unhesitatingly recommend Bernard. His scholarship is worthy of Vedic philosophy and of the great school in which he is a teacher.

—*WILLIAM T. JENKINS, B. A. (University of Mississippi); M. D. (University of Virginia); Post-graduate, Clinical Diagnosis, Pathology and Bacteriology, Medical Department University of New York, Bellevue Hospital Medical College, New York, Roosevelt, Woman's, Blackwell's Island and Bellevue Hospitals; Hospital Physician, Willard-Parker, Reception, and Vincent Hospitals; Coroner's Physician of City of New York eleven years* (1881-91)*; Health Officer of the Port of New York, Commissioner of Health of the City and State of New York* (1892-3-4)*; appointed by Governor Flower. Instituted the regulations which successfully combatted typhus fever and cholera during the years* 1892-93. *Established first Consular Quarantine Port of Embarkation (Hamburg),* 1892, *adopted by the United States Hospital Conference, Washington, D. C., April,* 1893, *to which he was a delegate. General Manager of Foreign Marine Hospital Service for the treatment of foreign sailors; appointed Consultant to Coroner's Physicians of the City of New York,* 1896*; Commissioner of Health of Greater New York for six years, appointed by Mayor Van Wyck; Chairman of Sanitary Committee of said Board* (1898-1901)*; Commissioner of Health of the State of New York* (1899-1901)*, appointed by Theodore Roosevelt. Delegate to the Yellow Fever Conference, Memphis, Tenn.,* 1898, *representing New York State and New York City Boards of Health. Appointed Lecturer on International Quarantine in Medical Department Cornell University, City of New York, sessions* (1898-'99-1900-'01)*; delegated by New York State Board of Health in June,* 1899, *to investigate the report on sanitary regulations abroad; delegated by the State of New York and City Boards of Health to investigate Bubonic Plague in Glasgow, Scotland* (1900), *and second minor outbreak in Fall of* 1901*; Sanitary Engineer of New York Board of Health* (1904-1909)*; New York Herald Sanitary Commission to Cuba and Porto Rico in,* 1905, *reporting to them sanitary conditions in a series of articles, and as Chairman of the Commission made the final report. Was appointed by Governor Sulzer Medical Representative at the Conference of the American Medical Association, held at Chicago, Ill., in February,* 1912. *Dr. Jenkins is or has been a member of the following societies: Phi Sigma Society and Alumni University of Mississippi, Kappa Sigma Fraternity, Zeta Chapter University of Virginia; Alumni Chapter Kappa Sigma of New York City, Alumni Chapters* 56 *and University and College Chapters* 100; *New York Alumni Association of the University of Virginia; American*

Medical Association; New York County and State Medical Societies; American Public Health Association; Greater New York Medical Association; as a member of various Health Commissions, Health Officer of the Port of New York, established Division Bacteriological diagnosis at quarantine, August, 1892, *Pathology, bacteriology and disinfection, September,* 1892; *Bacteriological diagnosis of diphtheria, Board of Health, April,* 1893; *Bacteriological diagnosis of tuberculosis, and resolution of Board of Health, making it a communicable disease, to be reported and treated as other communicable diseases; also hydrophobia (rabies), Pasteur method. Secured appropriation for the construction of Reception Hospital,* 1892; *Appropriation to build Plague (Van Wyck) Laboratory, which was the first municipal and the parent of research laboratories of National and Municipal Boards of Health,* 1898-99.

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